

bhiti, Grhiitsainada, Kaiisitakf,
 Madhinchhandas, Ma-
 ghavan, Maghavat, Panin, Priyamedhas,
 Ribhiikshin,.
 Richitka, S'akapurni, Sthiilash'tivin,
 Suhasti, S'unah-
 sepas, Vasish'tha, Viswanch, &c, &c. From
 the Introduction to III., XXXL—see Vol. III., p.
 42,—it
 appears that Eusika was of the family of
 Ishiratha,
 not Ishiratlii. Yala and Vrihaspati have
 here given
 place to Bala and Biihaspati, which the
 Translator,
 correctly, came, at last, 'to prefer. The
 Yaidik forms
 have, also, been restored, where he
 adopted the
 Pauranik, as in the eases of Chyavana,
 Manus, and
 Mandliatri. Dadhyaneh has, further, been
 altered to
 Dadliyach. In commenting on *Nurshada*,
 Sayaha, as
 printed,—Vol. L, pp. 940, 941,—twice
 exhibits the
 equivalent of "son of Kdshada," the
 words of the
 first edition : but the *RigveJa*^ as is
 proved by my
 reference at p. 315, evinces that some one
 has herein
 erred. The scholiast, or his copyists,
 should have
 written Nrishad.

At p. 43, notes, L T *db infnt*^ I have
 replaced
 "the *E&tthaJtas*" by •"*Katthatya*;» and, at
 p. 272,
 notes, L 2 *ab infra*^ "S&tyayfnw-f' by
 "the *S'dtya-*
yana Brdhmtina" At p. 139, L 3 *ab infra*,

S'atakratu
has been discarded in favour of Sukratu.
Compare
Vol. IV., p. 125,1/3

Under guidance of Sayana and the
Sarvdnukrama,
grounds have offered for modifying the
headings of
no less than fifteen hymns. It may be
added, that it
would be an improvement, in the headings
throughout,
to render *cfevatd*—here translated "deity"
and "di-
vinity,"—by "object of . invocation." See
pp. 100,